

# the Alliance Witness

(FORMERLY THE ALLIANCE WEEKLY)

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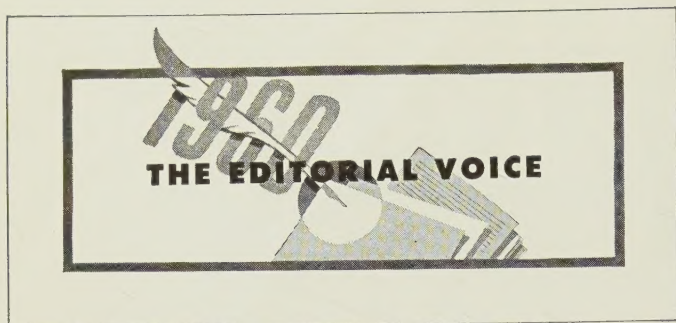
VIETNAMESE CHRISTIANS

*In this issue*

**SPIRITUAL LETTERS** . . . . . By Mrs. M. E. Caldwell

**THE BETTER COUNTRY** . . . . . By Rev. Bernard L. Dunham





## OUR TENDENCY TOWARD RELIGIOUS LOPSIDEDNESS

It is a thin and rather smooth coin of common knowledge that the human race has lost its symmetry and tends to be lopsided in almost everything it is and does.

Religious philosophers have recognized this asymmetry and have sought to correct it by preaching in one form or another the doctrine of the "golden mean." Confucius taught the "middle way"; Buddha would have his followers avoid both asceticism and bodily ease; Aristotle believed that the virtuous life is the one perfectly balanced between excess and defect.

Christianity being in full accord with all the facts of existence takes into account this moral imbalance in human life, and the remedy it offers is not a new philosophy but a new life. The ideal to which the Christian aspires is not to walk in the perfect way but to be transformed by the renewing of his mind and conformed to the likeness of Christ.

The regenerate man often has a more difficult time of it than the unregenerate, for he is not one man but two. He feels within him a power that tends toward holiness and God, while at the same time he is still a child of Adam's flesh and a son of the red clay. This moral dualism is to him a source of distress and struggle wholly unknown to the once-born man. Of course the classic critique upon this is Paul's testimony in the seventh chapter of his Roman epistle.

The true Christian is a saint in embryo. The heavenly genes are in him and the Holy Spirit is working to bring him on into a spiritual development that accords with the nature of the Heavenly Father from whom he received the deposit of divine life. Yet he is here in this mortal body subject to weakness and temptation, and his warfare with the flesh sometimes leads him to do extreme things. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5:17).

The work of the Spirit in the human heart is not an unconscious or automatic thing. Human will and intelligence must yield to and cooperate with the benign intentions of God. I think it is here that many of us go astray. Either we try to make ourselves holy and fail miserably as we certainly must, or we seek to achieve a state of spiritual passivity and wait for God to perfect our natures in holiness as one might sit down and wait

for a robin egg to hatch or a rose to burst into bloom. So we work feverishly to do the impossible or we do not work at all; and there lies the asymmetry about which I write.

The New Testament knows nothing of the working of the Spirit in us apart from our own moral responses. Watchfulness, prayer, self-discipline and intelligent acquiescence in the purposes of God are indispensable to any real progress in holiness.

There are areas in our lives where in our effort to be right we may go wrong, so wrong as to lead to spiritual deformity. To be specific let me name a few:

1. *When in our determination to be bold we become brazen.* Courage and meekness are compatible qualities; both were found in perfect proportion in Christ and both shone in beauty in His conflict with His enemies. Peter before the Sanhedrin and Paul before Agrippa demonstrated both qualities, though on another occasion when Paul's boldness temporarily lost its charity and became carnal he said to the high priest, "God shall smite thee, thou whited wall." It is to the credit of the apostle that when he saw what he had done he immediately apologized (Acts 23:1-5).

2. *When in our desire to be frank we become rude.* Candor without rudeness was always found in the man Christ Jesus. The Christian who boasts that he always calls a spade a spade is likely to end by calling everything a spade. Even the fiery Peter learned that love does not blurt out everything it knows (1 Pet. 4:8).

3. *When in our effort to be watchful we become suspicious.* Because there are many adversaries the temptation is to see enemies where none exist. Because we are in conflict with error we tend to develop a spirit of hostility to everyone who disagrees with us on anything. Satan cares little whether we go astray after a false doctrine or merely turn sour. Either way he wins.

4. *When we seek to be serious and become somber.* The saints have always been serious, but gloominess is a defect of character and should never be equated with godliness. Religious melancholy may indicate the presence of unbelief or sin and if long continued may lead to serious mental disturbance. Joy is a great therapeutic for the mind. "Rejoice in the Lord alway" (Phil. 4:4).

5. *When we mean to be conscientious and become overscrupulous.* If the devil cannot succeed in destroying the conscience he will settle for making it sick. I know Christians who live in a state of constant distress fearing that they may displease God. Their world of permitted acts becomes narrower year by year till at last they fear to engage in the common pursuits of life. They believe this self-torture to be a proof of godliness but how wrong they are.

These are but a few examples of serious imbalance in the Christian life. I trust the remedy has been suggested as we went along.

●  
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# Pure Gold and White Raiment

THAT which is born of the Spirit is spirit, not a mixture of flesh and spirit. Oh, when will Christians open the eyes of their understanding and see the things that are to be seen in the Spirit and "hear what the Spirit saith unto the churches"? We dwell indeed in the midst of flesh, but here and there is one walking in white that has not defiled his raiment. "And in their mouth was found no guile: for they are without fault before the throne of God."

But the furnaces have to be heated not in order that the pure gold and the white raiment only appear. I thank my God for a love that hastens me for profit, that I may be made a partaker of His holiness. It has been a long process, requiring much patient love on the part of my God; but today from the dust I adore Him and cry, "Alleluia! the Lord God omnipotent reigneth."

I am so sure I have entered in where "the wicked cease from troubling; and . . . the weary (are) at rest." I have a frail, imperfect humanity yet to contend with, but the self has bowed its head and given up the ghost. How good to have it gone. "I live; yet not I, but Christ liveth in me." Born of God. Yes, children of the resurrection, though not eating bread and fish with the disciples. We know the Lord is come; for this is now the third time that He has showed Himself to us (John 21:13, 14).

Ah! how little the world of flesh know who walk in their midst. But we shall be manifest in His time. I rest in His eternal rest, waiting the fullness of time when order shall be brought out of confusion and the harmony of God shall cover the earth as the waters cover the sea. My feet stand in an even place. All that I need is mine to claim. "There is no want to them that fear him." There is no need of galley with oars on this River of Life, "clear as crystal, proceeding out of the throne of God and of the Lamb."

He who has taken the throne says: "Behold, I make all things new." This is the end for which all patient faith waits. The outer conflict may not have quite subsided, but our great Captain has made the place of His feet glorious. He is destroying in this mountain the face of the covering that covers the people, and the veil that is spread over all nations. Death is being swallowed up in victory, and the Lord does wipe away tears. The day is come when His people can say: "Lo, this is our God; we have waited for him." The old corn is not nourishment for us now. We drink anew of the fruit of the vine with Him in His kingdom.

## Spiritual Letters

By

MRS. M. E. CALDWELL

## Our Own Individuality

In total abandonment to God there is danger of losing sight of one's appropriate individuality. Paul says: "I live; yet not I, but Christ liveth in me."

"I live." Paul was the same personality and had the same individuality; he was simply different in character. Instead of the selfish Paul he was now Christlike; instead of being controlled and actuated by the natural life, the divine principle was now so manifest that he could say "Christ liveth in me."

In losing sight too much of our own individuality, being open to both spiritual worlds, good and evil, we are in danger of not discerning clearly of what spirit we are. It is the prerogative of the human mind which is the link between soul and body, the spiritual and the physical, to discern the quality of spiritual impressions and detect good from evil. "But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil" (Heb. 5:14).

If we depreciate our individuality and ignore the appropriate use of the intellect as a medium through which the Holy Spirit operates we leave ourselves open to be persuaded by feelings or controlled by subtle and mixed motives.

When one habitually says "The



Lord led me to do or say thus" they depreciate individual responsibility. For before one can know it was the Lord's leading the impression must pass the judgment seat of his own intellect. On ordinary occasions it is better to say "I live," and let the character determine whether Christ or self lives in us.

Our own experience and observation leads us to endorse a paragraph we met the other day. Though the statement is strong perhaps it is not too much so, in view of the evil that comes from such a position:

"I am so annoyed by the cant and idiocy of those who use the Lord's name on every occasion and who always say 'Lord' when the selfhood is bloated a little larger than usual, that I have fallen into the habit of standing on my manhood. Since men hide behind the name of the Lord like cowards, I prefer to say, 'I do this,' and assume the responsibility as a man. When a man begins to put his responsibilities upon the Lord as a rule he is not legitimate. The Lord is never actively present in one who shirks responsibility. Let no pietist use the name of the Lord for society and circumstance, for luck and fate."

### Wilderness Experiences

There seems to me no term so expressive of some experiences as "wilderness state." And there is no suffering so peculiarly trying as these wilderness experiences or bewilderments, in which one does not know what certain things in the life mean.

When the Holy Spirit comes in to transform our life the first processes often seem anything but promising or reforming. It is like the leaven; when it is first put into the flour it causes fermentation; but let it do its work and in process of time we have another thing altogether—the light and nutritious loaf of bread. For when the Spirit comes into the natural man, the natural takes on increased force and positiveness; yea, we often find within us when we try to be good and spiritual what we had scarcely dreamed was there. The natural finding that it is likely to be dethroned antagonizes the Spirit ("the flesh is enmity against the Spirit"), and we find ourselves in a state of temptation.

But "think it not strange concerning the fiery trial which is to try you," but "count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience."

But the *working* process is so overlooked—we want to come out nice loaves of bread before our hour is come. Jesus understood this truth in the process of redemption, for He said "Mine hour is not yet come."

If this is your experience just hold still with God and do not frustrate His grace. You have given yourself to Him. Let God now work in you "to will and to do of his good pleasure." Do not yield to the clamorings of nature for a little regard and indulgence, but let the Spirit overcome them and lead you in triumph. The battle is not yours; ye shall hold your peace. God will fight for you (Ex. 14:14).

Do not fix upon anything to love or any work to do. God's thought of what we shall love and what *He* wants us to do and where *He* wants us to work is often so different from our former human thought that *here* is where many of our bewilderments come in. Have no object or aim but to do the will of God with all the heart. God will take care of the rest, and you will find yourself *naturally* in *your* place.

Give all to God, be childlike and rest. ♦ ♦ ♦

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## the Alliance Witness

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### An Important Council

The General Council which convenes in Portland, Oregon, May 11-16 is one of the most important in our history. We ask all our readers to pray that God will direct in all matters considered.

Among other items of business will be the election of three officers of the Society: President, Education Secretary and Publication Secretary. Dr. H. L. Turner, who will complete his second term as president at this Council, has announced that he will not be a candidate for re-election. The Council last year was unable to elect secretaries for the Education and Publication departments, and those offices will be filled this year.

#### AMENDMENT TO THE CONSTITUTION

In accordance with the Constitution of The Christian and Missionary Alliance (1959 Manual, page 17, Section 9, Amendments), amendments to the General Constitution adopted at the General Council held in Buffalo, New York, May 13-18, 1959, are subject to ratification at the General Council to be held in Portland, Oregon, May 11-16, 1960. The meeting for ratification is called for 1:45 P. M. on Friday, May 13, 1960, in the Civic Auditorium in Portland.

#### Organization and Government:

*Resolved*, That the General Constitution as found on page 10 in the 1959 Manual, Article IV, Organization and Government, Section 5, Special Departments of Administration, be amended by adding after line 19 the words: "and a maximum of twelve."

The sentence will then read: "Each department shall consist of at least five members and a maximum of twelve, some of whom may be chosen from outside the Board of Managers."

#### CLERGY TRAVEL

Through the coöperation of the various railroad passenger associations in Canada and the United States, persons holding clergy certificates may purchase round-trip tickets to Portland upon presentation of the certificate covering the point of origin. These tickets may be purchased from April 15 through May 15.

Delegates are urged to make reservation of hotel rooms as early as possible. Information concerning local arrangements may be secured from Dr. J. T. Zamrazil, 1814 N.E. 39th Avenue, Portland 12, Oregon.



# The Better Country

By REV. BERNARD L. DUNHAM

*"But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city" (HEB. 11:16).*

THE writer to the Hebrews mentions a better country on which the heroes of faith had set their desire. The name heaven may apply to any one of three areas: the air that we breathe; the vast expanse of space occupied by the sun, moon and stars; or the future abode of Christ's redeemed. Many people are looking forward to inhabiting the latter. A sincere Christian pondering the present chaos in this world is not alarmed, for he already is making preparation for the better country.

The idea that a place of eternal bliss is somewhere existent finds expression among men of every age and condition. Tennyson referred to such a place when he wrote:

*But now farewell. I am going a long way  
With these thou seest—if indeed I go—  
For all my mind is clouded with a doubt—  
To the island-valley of Avilion;  
Where falls not hail, or rain, or any snow,  
Nor ever wind blows loudly; but it lies  
Deep-meadowed, happy, fair with orchard lawns  
And bowery hollows crowned with summer sea,  
Where I will heal me of my grievous wound."*

Some North American Indians called the better country "The Happy Hunting Ground." In mythology frequent reference is made to the Elysian Plain. Christ's true followers accept His inspired Word and are looking forward to being in that place of wondrous beauty where nothing interferes with their experience of God.

Carnal man reasons that this world has a great deal to offer. Emphasis is placed on how to be properly

housed, clothed and fed. Much thought is devoted to achieving world fame. If this world has so much to offer, why is heaven a better country?

The Christian has the answer.

## I

He will have a positive resemblance to God in heaven. The triumphant Christian will be changed into Christ's glorious image. The author of Genesis states that man was created in the image of God. What this image or likeness entailed we may not fully realize. We do know that when Adam and Eve disobeyed God in Eden's garden they lost this image or likeness. While true Christians resemble Christ in their words and actions there is yet something to be greatly desired.

The aged John gives us the following welcome words of assurance: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2). A remarkable passage in the Old Testament parallels this. The psalmist said, "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness" (17:15). Caroline Fry said, "Amidst your amaranthine bowers there walks the Second Adam, awaiting the arrival of the second Eve, who is yet in the wilderness adorning herself with bridal purity and grandeur; and in due time she will be ready to meet



Mr. Dunham is pastor of The Christian and Missionary Alliance Church, Springfield, N. Y.

her Lord, and walk with Him through the unblighted groves of paradise regained."

## II

Heaven will bring for Christians the release God has promised. Our days of probation will be over and the hope of heaven will be brought to glorious fruition. The cross that we are daily called upon to carry here will be exchanged for a crown. The seemingly endless discipline on earth will give way to the state of perfection. Our scattered fields of labor will no more exist when we enter upon that rest. No longer will we have to cope with the devil who is our greatest foe. The possibility of sickness will have vanished. Is it not great cause for rejoicing when we realize that we shall be released from the restrictions of this life?

The exiled John saw heaven in a glorious vision. From that better country a voice was heard to say: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4). Unlike the earthly Canaan which had to be won by armed conquest, we shall enter into a peaceful kingdom.

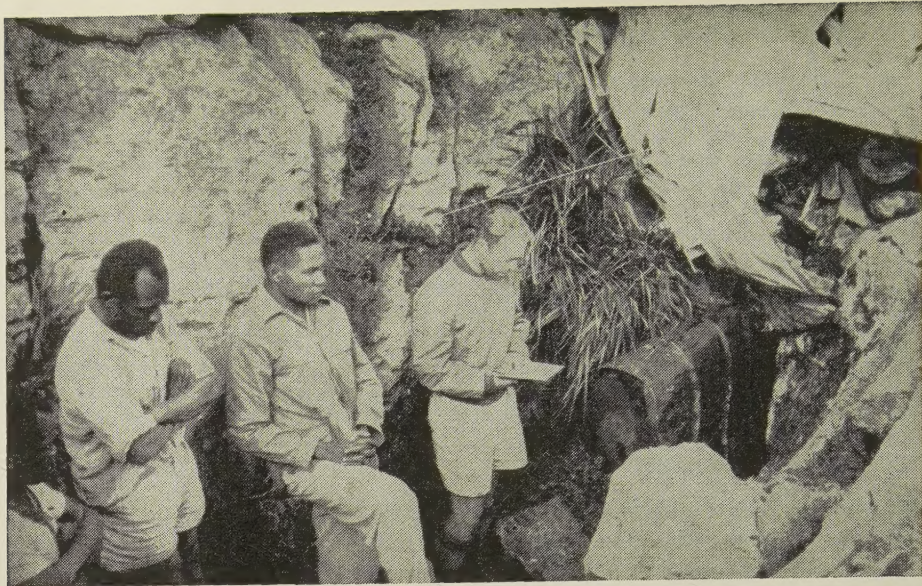
A minister noticed a little boy holding securely the end of a long string. The attached kite was indistinguishable in the evening twilight. When he inquired of the lad why he was acting so, the boy said he was flying a kite. "I can't see it; but I know it's there, for I feel the pull." Although heaven cannot be seen with the natural eye we ought to feel its attraction.

(Continued on page 8)



*Rev. Harold Catto  
conducts burial service  
for Mr. A. J. Lewis  
at site of the Sealand crash  
in New Guinea*

STORY AND PICTURES  
FROM REV. HAROLD W. CATTO



## How They Found the Sealand Plane

Since the crash of our Short Sealand plane in New Guinea in April, 1955, in which we lost our senior missionary pilot, Mr. Albert J. Lewis, our missionaries in New Guinea have planned an expedition to the site. The crash occurred while Mr. Lewis was taking supplies into the Baliem Valley and flying over uncharted territory. Two attempts were made to reach the plane, but neither was successful.

Finally on December 16, 1959, a party consisting of the Government control officer of the Baliem Valley, Mr. Gonsalves; Rev. H. W. Catto, Board representative of the C. & M. A.; Rev. G. W. Rose; a male nurse from the Government post, one coastal policeman, five Kapauku carriers and ten Dani carriers met at Pugima in the Baliem Valley. At 7:30 in the morning they started. Mr. Catto reports their findings.

**T**HE first two days' travel up to base camp were like travel anywhere in New Guinea, rugged and steep. Base camp was reached about 3:45 P. M. December 18. As we were about to set up our equipment a downpour struck us. At 10,600 feet the air was cold and we spent a chilly night.

Next morning there was to be an air drop of food supplies. When we awoke the area was covered in cloud and fog. Our hearts sank, for we wondered if we would suffer the same fate as the last party. Without the drop of food, we would not be able to stay long enough to find the wreck. At nine o'clock the fog began to lift and before long we heard the drone of a motor and then saw the yellow plane coming. The drop was successful and we were ready for the rest of the journey.

When we reached the top of the ridge the native trail turned to the right but our course was to the left.

We continued on till about 3:30 P. M. over uncharted highland territory. The carriers found a way into a deep ravine where we set up camp.

Early next morning we were on the way, eager to reach our destination. An M.A.F. pilot was to fly over and give us an idea of our location in respect to the site. However, just before he arrived we had moved into a wooded area, and even though we fired several flares he did not see us. To conserve on weight we had left our transmitter at base camp and had only a small transistor receiver with which we could hear the pilot but we were not able to answer him. We watched him circle and knew that he was above the wreck. He then proceeded to the

*Looking toward the cockpit of the wrecked plane*





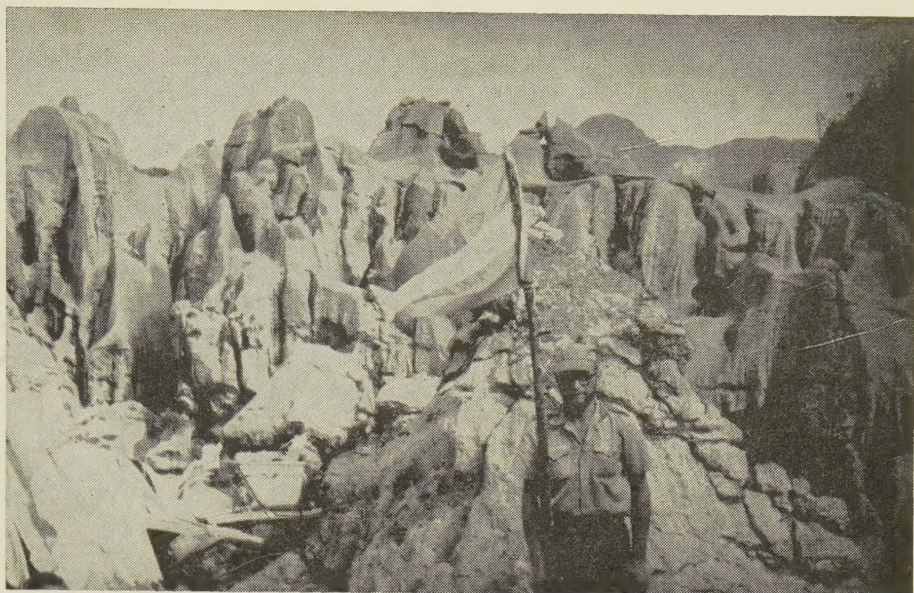
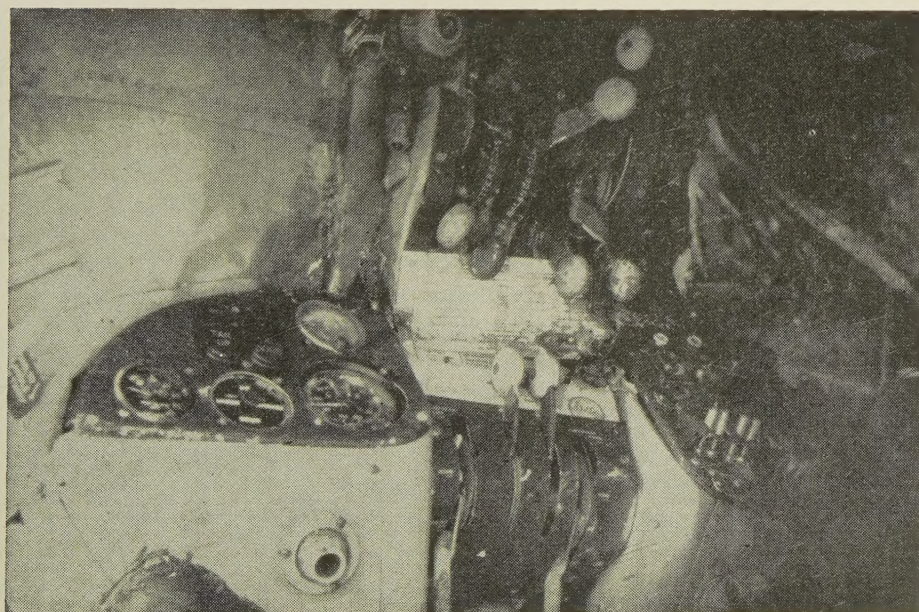
Baliem to deliver his cargo. We knew he would try to contact us.

About an hour later we came to a rock face that was full of crevasses. The rocks were as sharp as the edges of a broken bottle, and we had to travel slowly. One slip would be fatal. After some time we heard the drone of the plane and then the crackle of the pilot's voice on the radio, "Fire a flare, fire a flare." In a few moments we heard him say, "I see you. Got you in sight now." He made a straight pass from our position to the site of the wreck and told us, "You are about a quarter to a half mile from the site," then turned and faded into the sky.

Our hopes were high and we thought we would be at the plane in an hour or two. Little did we realize what was in that quarter to half mile and how many hours it would take.

The pilot had thrown out streamers of paper the day before. When we found some of these, thinking we were almost there, we exerted ourselves and burned up energy that later we wished we had kept. We now entered dense jungle, almost impossible to penetrate. The crevasses were no longer visible but were covered with a carpet of moss so that we could not tell where to step. Progress was terribly difficult. We wondered when we put a foot down if it would hit solid ground or slip into a hole. At times it was necessary to go on our hands and knees.

*The panel board of the wrecked Sealand*



*Dutch Government official, Mr. Gonsalves, names the mountain "Lewis Top"*

At the edge of a deep ravine, perhaps three to four hundred feet deep and extending as far as the eye could see in either direction, we came to a halt. Had we come this far to be stopped? Two of the Kapauku boys left their loads behind and found a way to the bottom. As we made our way down we wondered how we would ever get back up. We crossed the floor of the gulley and came to a blank wall of stone. To our left was a small gulley which seemed to lead out of the large one. It appeared to be the way of least resistance. This was a mistake—a mistake that cost us several hours of exploration before we arrived at our destination.

For several hours we broke our way through jungle. Going down into another ravine we came to another rock face. From all the information we had—altimeter reading, compass setting and position in respect to the Baliem Pass, we felt the plane must be on this face. It began to rain and the clouds settled. Mr. Gonsalves suggested the party stop while two would go and look for a pass. He with the male nurse volunteered to go and about an hour and a half later we saw them on the other side. Sometime later they called to us saying that they had sighted the wreck and we should try to follow their trail. It surely was a difficult one.

We arrived at the plane around half past four. What a shambles! It is no wonder it was difficult to figure out how things lie from the air, for pieces are scattered all over the side of the mountain. The main part of the plane is lying in a hole some three to four hundred feet beyond the first point of impact and perhaps fifty feet lower. It would appear that the plane was in a climb, for the tail wheel section, left pontoon and some of the things that were carried in the tail section of the plane are in a crevasse on the outside of the ridge. There is no sign of fire anywhere. The aluminum sheets of the cargo are some two hundred feet farther up the mountain from the plane or some six hundred feet from the first impact.

The readings on the instruments



were as follows: The air speed indicator was 210 knots plus. The rise and descent registered descent at 2,000 feet a minute. The altimeter reading was 10,800 feet. From the wreckage, we are agreed that the plane was in a climb. From its present position of 145 degrees it would also appear that Mr. Lewis was in a left turn. The instrument readings do not agree exactly with this conclusion, but the pilots who understand more about these things believe the instruments could have jammed at these indications at the time of impact. As for the altimeter, it could have come to this reading from barometric pressures of the day of the accident or could have been set according to the pressures of the day before taking off from Hollandia. The actual resting place of the plane is at 10,400 feet, as recorded by the two altimeters carried by the party.

The body of Mr. Lewis was found in the upper part of the cockpit. On Sunday morning, December 20, we held a burial service. After the committal Mr. Gonsalves unfurled the Dutch flag and in the name of the Government of New Guinea named the mountain Lewis Top.

We would like to thank the Government of Dutch New Guinea for their coöperation, and especially Mr. Gonsalves for his untiring efforts which made it possible for us to reach the site of the Sealand wreck. Also our thanks and appreciation to the Missionary Aviation Fellowship who helped by standing by with their planes for surveys, drops and instructions from the air.

Our return trip, in comparison to going, was quite uneventful and after six hours we arrived back at base camp. Two days later, about 1:00 P. M., we reached our station at Pugima. Except for tired, aching muscles, we returned much as we had left, perhaps a few pounds lighter. We are very grateful to the Lord for His watchful care over us and for bringing us back safely without any accident or mishap along the way.

Thus closes this chapter in the life of our beloved missionary brother, but we wait the return of our Lord to be united again and to see the results of his "total committal" in giving his life for the advance of the gospel in the Baliem Valley. ♦ ♦ ♦

## The Better Country

(Continued from page 5)

### III

The better country will be a place of perpetual rapture. Eventually our voices on earth are silenced. Like the psalmist we cry (137:4), "How shall we sing the Lord's song in a strange land?" By contrast, peer for a moment into a heavenly scene: "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen" (Rev. 7:12). Why the ecstasy? Our salvation will have culminated in glorification. We shall stand in the gracious presence of the King of kings and Lord of lords. "Alleluia: for the Lord God omnipotent reigneth" (Rev. 19:6). He alone is worthy of endless praise and devotion.

### IV

The better country will be a place of permanent residence. In reference to the physical Paul said with great assurance: "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (2 Cor. 5:1). Earthly dwellings are subject to the ravages of fire, wind

and water. Within a few minutes our greatest treasures may vanish. How often God's people are called upon to change their residence. The reassuring promise of Jesus echoes in His Word. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you" (John 14:2).

### V

The better country will be inhabited by those who have been previously redeemed. Salter said, "As a dead man cannot inherit an estate, no more can a dead soul inherit the kingdom of God." Many desire to attain heaven. Too few have met the requirements. "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life" (Rev. 21:27).

Let us sincerely pray as did Charles Wesley:

*"Physician of souls, unto me  
Forgiveness and holiness give;  
And then from the body set free,  
And then to the city receive."*

♦ ♦ ♦

## Quotes from Our Contemporaries

The key to successful soulwinning is set forth by WILLIAM CULBERTSON in *Moody Monthly*:

*"It is true that some unbelievers may be impressed by our logic, that some may even be brought to the place where they will seriously consider the claims of Christ. But in the vast majority of instances we know anything about, the determining factor, the thing which brings the sinner to decision, is not an intellectual broadside, but the Holy Spirit's use of the Word of God backed by a consecrated life."*

Says A. EARLE FRID, in *Worldwide*:

*"Revival is simply looking again into the face of Jesus. No man can sin when looking into His blessed face. Fear, doubt, criticism, anger, pride, lust, jealousy, and every single one of that unsavory brood flees when our eyes meet His."*

In *The Free Methodist*, Editor JAMES F. GREGORY says:

*"The observance of God's laws leads to the highest freedom and the greatest power in life. It is always those who know the truth and obey it who are free. . . . The path of disobedience leads to the most abject slavery."*





DAVID R. ENLOW, Reporter

## AT HOME

**Does church attendance increase with age?:** "Religion is for old people." This stock phrase of many young people was not substantiated by a recent survey of nearly 7,000 Protestants, Roman Catholics and Jews over twenty-one years of age in the Detroit metropolitan area. The five-year survey, conducted by Harold L. Orbach, of the University of Michigan's Department of Gerontology, fails "to show any general trend in attendance with age or indication of an increase in religiosity in the later years."

**New bill would aid "spiritual healers":** A new Congressional bill introduced by Rep. H. Allen Smith (Rep.-Calif.) would give practitioners of spiritual healing the same elective privileges under the Social Security Act as ministers of religion. Congressman Smith pointed out to newsmen that equal elective privileges are currently denied ministers known as "healers," under present Social Security regulations. Smith said these ministers feel they are entitled to recognition on an equal plane with ordained ministers and Christian Science practitioners.

**Postage cancellation includes Deity:** Possibly for the first time, the name of Deity was used on a postage cancellation in the nation's capital February 8. A special pictorial cancellation was used in connection with the issuance of a postage stamp commemorating the fiftieth anniversary of the Boy Scouts of America. It featured the Scout emblem and its slogan "For God and Country."

**Windshield stickers offered free:** Attractive colored windshield stickers ("Jesus Never Fails" and "Ye Must Be Born Again") are available without charge from Atlanta Testament League, P. O. Box 425, Atlanta 1, Ga. Send a self-addressed stamped envelope with your request.

## ABROAD

**Ancient Hebrew script found in fortress ruins:** The excavation of a fortress along the southern coast of Israel has uncovered an ancient Hebrew inscription which archaeologists say was prepared sometime between the sixth and third century B. C. The letter is fourteen lines written in ink on a potsherd and was found in five pieces at the fortress gate. The Israeli Exploration Society in coöperation with the Government Department of An-

tiquities is undertaking the excavation, according to the *Jerusalem Post*.

**Swedish Church to ordain women:** For the first time the Church of Sweden will have women ministers in its parishes next spring. Announcement of this decision came in spite of widespread opposition within the church. At the close of the Bishops' Conference, Archbishop Gunnar Hultgren, primate, said the body had decided not to delay any longer in admitting women theological students to the ministry.

## PEOPLE

**Indian chief becomes ordained Baptist minister:** Chief O. T. Custalow, of the Mattaponi Indian Reservation in King William County, Va., was ordained a Southern Baptist minister at Mattaponi Baptist Church, reportedly the first Indian chief in eastern United States to be ordained in the denomination during the past few decades. Chief Custalow has been an evangelist for some years, as well as chief of his tribe since his father died in 1944.

**Honolulu college honors Christian leader:** Hugh R. Murchison, owner of Los Angeles radio station KPOL and for nineteen years president of the Union Rescue Mission there, has received an honorary Doctor of Laws degree from Jackson College in Honolulu.

**Famed Baptist church secures new pastor:** Dr. Ramsey Pollard, of Knoxville, Tenn., president of the Southern Baptist Convention, has accepted a call to serve as pastor of Bellevue Baptist Church in Memphis, Tenn. He succeeds Dr. Robert G. Lee, who resigned after thirty-two years in that pastorate.

## THE PRESS

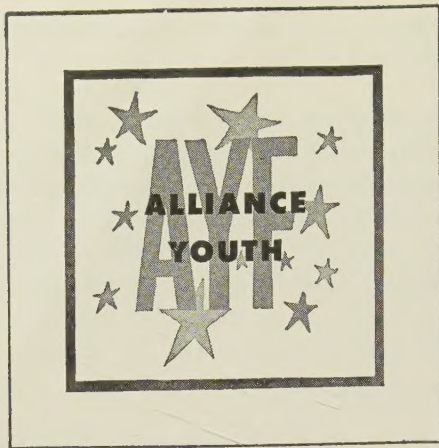
**Upper Room circulation hits 3,250,000:** Methodism's popular devotional guide, *The Upper Room*, published in three languages and issued in thirty-seven editions, reached a circulation of 3,250,000 at the beginning of its twenty-fifth anniversary. Readership of the pocket-size devotional guide is approximately ten million, according to Dr. J. Manning Potts, editor.

## SIGNS OF THE TIMES

**Baptists want Protestant-Catholic "fellowship":** Baptists, historically a separatist element, have taken a different view on the church-state separation principle in Buffalo, N. Y. The Buffalo Baptist Association said that the varied opinions on this matter should not deter Protestants and Roman Catholics from their "Christian responsibility for seeking closer fellowship" with each other.

**"Sunday school of atheistic knowledge":** Moscow Radio announces that a new kind of "Sunday school" is appearing in various parts of the USSR. It is described as a "Sunday school of atheistic knowledge," featuring courses by leading scientists.





WELDON B. BLACKFORD, Editor

## AYF High Lights for 1960

It often becomes a startling matter to realize how many people in our churches are so uninformed about our district and national program and materials.

For instance, I wonder how many people in your church know the name of your district youth secretary? Or what program activities are being directed by him and what program is set up for the interest and spiritual good of the local AYF? Or where the financial support of this work comes from?

These are but a few of the things our church members should know about the work of youth in their church. Space does not permit us to answer all the questions, but you may easily find out about some of these things by contacting your pastor. However, here are some things Youth Page readers will be interested in knowing:

A new theme for 1960. The National Youth Office has suggested a theme for this year's program, *Toward New Spiritual Horizons*. We urge AYF leaders to call attention to the theme and keep it before their AYFers in planning for the local meetings. These are days to keep the interests of our youth aroused to new spiritual horizons.

**Monthly Emphasis program.** In keeping with the theme for this year a spiritual emphasis is planned as a high light in the AYF program each month. The eight suggested by the National Youth Office are: *AYF Target Training*, *Mighty Messenger Maneuver*, *Doorstep Campaign*,

*World-wide Witness*, *Youth Camp Emphasis*, *Fall Roundup Emphasis*, *District-wide Fellowship*, and the *Helping Hand Campaign*.

This monthly emphasis plan is a part of the 1960 *AYF Program Calendar* and is under the direction of the district youth office. For instance, the district youth secretary in the Southwestern District has set up the program in this fashion:

*January*—Target Training.

*February*—District-wide Fellowship.

*March*—Give Youth the Truth (youth evangelism crusade).

*April*—Youth, Give the Truth (evangelism by various types of Christian service activity).

*May*—World-wide Witness.

*June and July*—AYF Youth Camps.

*August*—Scripture Memory Drive.

*September*—AYF Fall Roundup.

*October*—Doorstep Campaign (evangelism by visitation).

*November*—Mighty Messenger Maneuver (evangelism by tract distribution).

*December*—Helping Hand Campaign.

The National Youth Office has just released a forty-page booklet entitled *Planning the AYF Monthly Emphasis Program*. This contains suggestions for developing each of these high lights in the local AYF. This booklet may be received from your district youth office or the National Youth Office at 25 cents per copy.

**Chorus of the Month project.** This is the newest feature of our

national youth program, and has high promise of great interest among our AYFers. Each month the National Youth Office is suggesting a chorus to be used by AYF leaders in their music program. A special committee has been appointed to select these choruses. Most of the members of the committee have written a successful chorus of their own at one time or another and will be encouraged to write new ones for this project. These choruses are being released through the district youth offices as samples (one to a church) and more copies may be ordered from the National Youth Office at the rate of one cent each or 75 cents a hundred.

Three choruses have been released already: the January chorus is entitled "His Sheep Am I." The February chorus is "The Lord Is My Shepherd" and the March chorus is entitled "I Have Found the Saviour."

**AYF Compass Subscription Campaign.** The number of subscriptions to our new national youth paper is climbing. AYFers who are hearing about it are subscribing for the paper, while those who are reading it as it is released each quarter are becoming more interested in the spiritual impact of its writings and the world-wide scope of its AYF contact.

New dates have been set for the subscription campaign. The second annual subscription drive will be held this year from April 17 through May 31. Those who subscribed during the first campaign last year will be greatly pleased when they see the special consideration they will receive in this year's campaign.

Another feature to be introduced during the campaign is *The Golden Ten Membership plan*.

Watch for the interesting details and plan to subscribe this year. If you wish to keep up on AYF news at home and abroad, let the *AYF Compass* be your guide.

**AYF Council program.** The annual Council of The Christian and Missionary Alliance meets this year in Portland, Oregon. We are presenting a unique and interest-packed AYF program as part of the pre-Council activities. It is to be held on Wednesday afternoon, May 11, in the Civic Auditorium. Those in the Portland area will want to make plans to attend the program.



## *A Christian from the Ilaga Valley, New Guinea, prays . . .*

*Greetings, our Creator, greetings. Today we who are gathered here at Petnungwalo [Pyramid station], where Tuan [Mr. Young] has built his house, give You our greetings, our Creator. Tuan knows about You and what You have done for us. He has told these people about You but they have not listened, and so we have come.*

*We are telling them about Your talk. We are telling them carefully. Before we did many bad things but today we don't do those things any more because we have heard Your talk. Since I have heard Your good talk I want to tell these people here about it. Your blood has erased our wrongdoings, our Creator. You have given Your good disposition to us, our Creator. Those who do bad You will cast out.*

*Your disposition is good, our Creator. Today we have been satisfied. . . . I have finished talking with You. Your eyes are like the stars, our Creator. AMEN.*

In our last issue we reported the remarkable story of the growth of the Church of Christ among the Dani and Uhunduni tribesmen of the Ilaga Valley, New Guinea. . . . Events are moving rapidly. A group of Christians from the Ilaga, accompanied by Rev. Gordon Larson, arrived in the Baliem Valley in mid-February. As we go to press word has come by cable that 90 per cent of the people at Pyramid station (approximately 2,000) have burned their fetishes. Prayer is most important, that the Holy Spirit will direct in all the work.

# A Glorious Sequel to a Twisted Story

By REV. W. HENRY YOUNG

EARLY one morning we were awakened by the sound of excited voices. The boys in our school were shouting at each other from either end of the compound. They had news for us. Some people had come with astonishing information. We quickly arose to see what was causing the commotion.

This was the story they told: A short, blind man had arrived in a neighboring village. This man had been shot when Archbold's party explored the Baliem Valley (in 1938). Although the bullet went right through him he remained alive. After being away for many years, he had returned. On his way he had parted the water of the Baliem River and had walked across on dry ground. He planned to spend some time in the area and then return to his home. The people didn't know where that was. They said, however, that when he died they wouldn't burn him but would throw him into the river. As soon as he hit the water he would come to life again and live forever.

Continuing their wild tale, the people told us that after the man had come to life and had left here the spirits of the dead would become visible and we would see them all. They then asked if we were going

to go to see this man. He was staying at a village about an hour's walk from the compound. After such a build-up who wouldn't go?

This strange man turned out to be three men from the Ilaga Valley (see Feb. 24 issue). They had come to gather up their fetishes which they will burn when Gordon Larson and a group of Christians from the Ilaga come to visit this area. Two of the three men were Chris-

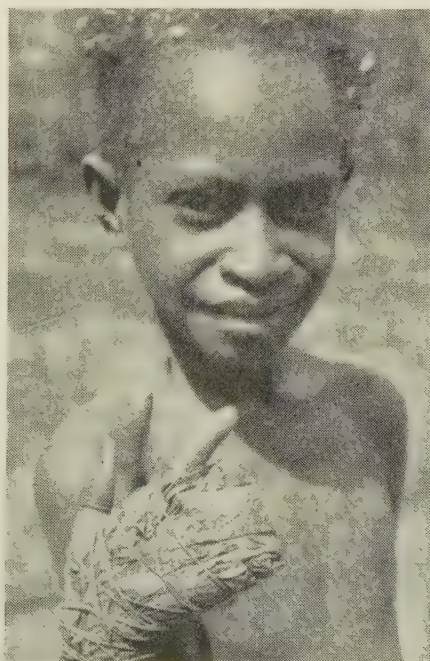
tians and had sent out word to the entire area to come and hear what they had to say.

As the morning passed between twelve and fifteen hundred people crowded into the village yard. All the important chiefs of this area were present. The men turned to me and asked if I would like to say anything, but I replied that the people had come to hear them and not me. With that they began their service.

The crowd settled into silence and became attentive. The weird tales we had heard caused me to be skeptical; therefore I decided to record their messages to be sure of just what was said.

True to the Dani custom, they were slow in getting started, but once under way they delivered their messages with the rapidity of machine gun fire. The people hardly stirred but listened until the speaker told them to bow their heads for prayer. That great multitude bowed in reverence and was perfectly quiet. This is something we had never witnessed before. Somebody al-

*(Continued on page 14)*



*The Baliem Valley Danis commonly cut off fingers as a sign of mourning. Among those who have professed faith in Christ this custom has been stopped*





PHOTOS BY C. M. WESTERGREN

*The Chinese Alliance Church in Pnom Penh, Cambodia*

*Past hopes became memories on that day of dedication as Chinese Christians in Pnom Penh, Cambodia, rejoiced in the house of worship the Lord had enabled them to build*

## Pleasant Sounds for Listening Angels

By REV. W. H. HOLTON

**A** BLENDING of tongues as well as harmony of tune marked the singing when members and friends met to dedicate the new house of worship built by the Chinese Church of Pnom Penh, Cambodia.

From the opening hymn, "All Hail the Power of Jesus' Name," it was apparent that it was a case of every man in his own tongue. Cantonese, Swatowese, Mandarin, Cambodian, Vietnamese, English and Filipino languages swelling in praise to God made an amazing and pleasant sound for listening angels.

The chairman of the meeting, Miss Miriam Hoh, opened the service promptly at three o'clock. All available seats had been taken by that time and late-comers began resorting to the custom of sliding into already-filled benches whose occupants then pressed a little closer to "make room for one more." Inside the chapel there must have been at least five hundred people, many of them standing. A considerable number, not able to enter, gathered about the doors.

After Miss Anna Lau read the Scripture, giving emphasis to the verse, "Ye shall be witnesses unto me . . . unto the uttermost part of the earth," Deacon Barnabas Loh spoke. Miss Lau and Miss Hoh have labored faithfully among the Chi-

nese people, visiting and instructing them in the Bible. This was a day of triumphant rejoicing for them. Mr. Loh, chairman of the building committee, summarized the events leading up to this memorable day, giving praise to God for His gracious provision.

Five years ago a fire in Pnom Penh had wiped out about five hundred homes and the Christian and Missionary Alliance church building. The early attempts to get a location and permission to build a new church met with failure, but this last year has been full of happy and enthusiastic activity fulfilling our hopes far beyond expectations. We can never forget how the Lord came to our aid as we submitted problem after problem to Him. We remember the willing response of all Christians helping in so many ways. Those blessed with strength gave of their strength, and those blessed with wealth gave of their money, as the Chinese proverb goes.

There were some things that Deacon Loh did not mention in his talk. He himself had devoted almost eight months of time supervising the buying of materials and construction. He was blessed with an ability to resist floods of impractical advice and suggestions. His wife's death in July was a test that the Lord

would permit only to a trusted servant. He also made no reference to the pressures in this neutral land. Christianity is regarded as unwelcome competition to the prevailing Buddhism. Chinese are often the objects of envy because of the ambitious projects they undertake. This double onus on the work resulted in there being more than the expected irksome delays and restrictions. Also the local Chinese feel the ominous threats with which the Communists try to paralyze people into submission. The effect of all this discouragement was a purging of motives. How many hearts were searched and refined as to their purpose in following Him, the Lord alone knows. How much this has spared the church and saved it from worldly fleshly strife is beyond reckoning.

Deacon Loh also made no detailed references to the cost of the new church lest he should appear to be boasting. We all knew that the Lord had marvelously provided the fifty thousand dollars which we estimate as the value of the land, building and furnishings. Twenty-five per cent came from the insurance paid on the loss of the former church. The local Christians at tremendous sacrifice provided 65 per cent. The remaining 10 per cent came from many



churches and individuals who were challenged by the need and who welcomed this opportunity to aid. From all over the Alliance at home and abroad came gifts and assurances of prayer and interest. Mr. Loh did mention, however, that the committee had postponed the original date set for dedication from October to December in order to dedicate a debt-free house.

After the junior choir of thirty voices sang an anthem to an Oriental tune, our Cambodia field chairman, Rev. H. M. Taylor, brought the dedication message in Cambodian, and Pastor Phi Phi interpreted into Swatowese. He spoke of heaven joining with us all in the joy over our beautiful church. But God's dwelling is primarily a temple of His own making, the heart of a believer. True dedication takes into account not only the place of worship, but also the soul of every worshiper present. He said, "We invite God to come and fill this place. His presence will be evidenced by the light and life of His Word, by our practical obedience to His Son and by the sanctifying presence of His Holy Spirit."

The congregation stood for the dedicatory prayer, and the deacons were in a line beside the platform. We recognized God's abundant provision spiritually and materially during the time of preparation and construction. We committed to His service all the facilities and equipment, with ourselves as living members to be used as He pleases. We asked the Holy Spirit to sanctify and signify His presence by granting

fruit to the glory of our Lord Jesus Christ.

Visitors were then given the opportunity for a word of greeting or congratulation, the usual Oriental custom for such occasions. Pastors of Cambodian, Vietnamese and Chinese churches spoke. Messages from friends living at a distance were read. Sudden flashes of light now and then reminded us that photographers were busy recording the occasion step by step. Occasionally the hum of voices in the packed audience indicated that some of the people were not understanding the language then being spoken. To us who love the Orient, this commotion has ceased to be disconcerting. A speaker has the choice under these circumstances either to put more energy into his remarks or to bring them to a graceful conclusion.

After the Doxology, reserved for the end of the service as is our custom, Rev. A. G. Kowles led in the closing prayer and benediction. This was especially fitting because he and his family had just returned from furlough and had come from Saigon for this happy reunion with the people among whom they had labored their last term.

Outside cameras were ready to take the inevitable group picture. After this everyone was served refreshments. Past hopes became memories that day. New hopes were born in that service. Pray that this congregation might become an effective instrument in the Lord's hand, gathering a harvest in Cambodia until He come. ♦ ♦ ♦

## Day of Prayer in Guinea

By MRS. EARLE E. STEWART

On Friday, January 8, Christians in Guinea, West Africa, joined Alliance churches all around the world in prayer.

Rice harvest was at its height and everyone was busy in the fields. The sun at noon was hot. Conditions in the atmosphere pointed to an early rain which would prevent the rice from drying. But President H. L. Turner had called for a day of prayer and in response the Christians set aside their harvesting for a day.

Students in the Telekoro Bible School were working hard in the fields, too. They had a special urgency upon them in view of the short time (three weeks) that remained of the term. Then they would have to pay back the rice and money that had been advanced to them for food. But with these students the work of prayer takes priority over work in the fields.

As the missionary translated the requests into Maninka, volunteers would lift their voices, interceding for the persons or places that had been named.

A Toma student who had been a Catholic poured out his heart to God for the people of Colombia, South America. He was concerned over the fact that twenty-one missionaries had not been permitted to return to the field. He prayed, "Lord, these six new workers [who had received entry permits] are as nothing. Call out more young people in America

*Part of the congregation at the dedication ceremonies . . . A young people's choir took part in the service*





to go to the people of Colombia."

A first year student, a former fetish worshiper whose heart the Lord had touched, prayed for the people of Laos. "Almighty God," he said, "those men who say there is no God are seeking to enter Laos to hinder Thy children from worshipping Thee. You can't allow that; stop them, Lord."

One young man stuttered. But as he stood to present his supplication the words flowed freely from his full heart. There was no stutter in that prayer of intercession.

As the hours passed every mission field was remembered and the special requests presented. Recent demonstrations against the Jews also became a subject of earnest prayer. Then the company turned their attention to needs nearer home. Some cried, "The harvest is ripe; the laborers are few. May the Word go out from the radio station in Liberia and the one in South America to places where men's feet have not yet carried them with the gospel."

Sudan, the Ivory Coast, Gabon and Congo were all remembered, and then came the requests for the Republic of the Guinea. A Kissi student who lived for years at Mamou among the Foulah people asked that these people might lose their fear of man and come to fear God, turning to Him for salvation.

Burdened for his own people, a Baga student, speaking in clear Maninka, laid their spiritual needs before the Lord in a moving prayer. The Toma, Kissi and Gberese students emphasized the large areas inhabited by their tribes that had not yet been reached by the messengers of the gospel.

The ripened grain waited in the fields for the reapers as they bowed themselves before the Lord of a greater harvest. The destiny of men created to live forever is in the balance, and here in Guinea is a band that knows the secret of prevailing prayer. What a fellowship this is and how close the tie we have by way of the Throne of Grace.



*The love of Christ doth me constrain  
To seek the wandering souls of men,  
With cries, entreaties, tears, to save,  
To snatch them from the gaping  
grave.*

—JOHN WESLEY.

## A GLORIOUS SEQUEL

(Continued from page 11)

ways has had a smart word or jest to make. When the message ended I asked the men to come to the mission station the next day and hold another service. After being dismissed the people hurried to their homes without visiting or coming to our area. They seemed to be occupied with their own thoughts.

The following day the crowds gathered again to hear the message. The same message was given and in translating it we found that it was doctrinally accurate. These men gave forth the Word in the power of the Spirit.

The results have been amazing. Every day since then the people of our area have been gathering here at the house to be taught. As soon as a class or a service starts they instantly sit and quietly listen. There is no jesting or lightness and our every direction to them is obeyed. Several of our articles that we considered lost have been returned to us. One entire village has turned to the Lord. Two village groups who were bitter enemies have made peace and the people of both groups are coming to be taught more of Jesus' words. The second most prominent chief, Eatlek, says Jesus has treated his heart and he now brings his wives and children to be

instructed. When disputes arise among the people they are being settled without violence.

One old man who in the past has given us much trouble told me with a glowing face that he is saved and that he and I are going to heaven together. How we praise the Lord for answered prayer. It is all the work of the Holy Spirit. These men from the Ilaga came with a good clear message. Once the people saw and heard some of their own people speaking what I had been telling them, then they turned by the scores to Christ.

In the village where all have accepted Christ one of the men died. The people sent for us to instruct them on how to care for the dead. When we went to the funeral all was quiet and orderly; there were no taboo pigs killed to appease the spirits, there was no wailing or weeping, there were no fingers cut off and no one smeared mud on his body. The people were rejoicing because they would see their departed loved one in heaven!

These are just a few of the things that are taking place here. How we praise God for what He has done and is doing. These dear people need instruction which we are endeavoring to give them. Rejoice with us for what the Spirit has done!

◆ ◆ ◆

## Harvesttime

By REV. T. G. MANGHAM, JR.  
Tribes of Viet Nam

*The plaintive, haunting trill of a flute, the twangy, monotonous strumming of a native-type lyre, the noisy clatter of the bamboo "sentinel," and an occasional whistle or yell—these are the sounds that greet us from the hillsides and valleys. The grain, a golden hue, bends beneath the weight of full, ripe heads. Hearts are light! The harvest season has begun.*

*During the past few weeks someone has had to stay in the fields continually to protect the precious grain from the ravages of the birds, peacocks, monkeys, wild boar, deer and, in many places, elephants. The clouds have cleared—skies are blue. It is a joyous time of year. Days are spent happily working in the fields—hard, tiring labor it is, but richly rewarding. Rice harvested now will provide the main food supply for the coming year. The rains were well scattered over a long enough period so that there is a good yield.*

*This harvesttime reminds us that it may not be long before the voice of the angel shall be heard echoing across the heavens, "Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe" (REV. 14:15).*





JAMES B. HARR, Reporter

## To the Fields

*Rev. and Mrs. F. Randall Whetzel* left for Indonesia on February 17 for their third term of service. Their four younger daughters, Judith, Susan, Roberta and Patricia, accompanied them. Their eldest daughter, Thais, was married in January to Mr. Wendell Pilger. The Whetzels are assigned to work in Bandung.

*Rev. and Mrs. George W. Breaden* left on February 19 for their fifth term of service in the Arab lands. They will be stationed at Beirut, Lebanon.

## The New Generation

To *Rev. and Mrs. Chester A. Gunther*, Sparks, Nev., a son, Steven Craig, on December 21, 1959.

To *Rev. and Mrs. Edward Jones*, Azusa, Calif., a daughter, Catherine Ellen, on January 20.

To *Mr. and Mrs. G. J. Schultz*, New Guinea, a son, Jean Paul, on December 28, 1959.

To *Rev. and Mrs. James Sunda*, New Guinea, a son, James Douglas, on January 24.

To *Rev. and Mrs. L. Eakin*, Toronto, Ont., Canada, a son, Grant Moody, on January 8.

## With the Lord

*Rev. A. E. Loose*, retired missionary, was called into the presence of the Lord on February 8.

Mr. and Mrs. Loose, who served as missionaries in Africa for thirty-seven years, had lived in Sierra Madre, Calif., for the past four years. There they had an active ministry in the Community Church, Mr. Loose having served as elder and Bible school teacher. His visitation ministry among the aged shut-ins has been greatly appreciated, and it was while he was returning from this service in the early evening that he suffered a stroke. He was



A. E. Loose

taken to the hospital and was able to recognize their son, David, and the pastor, Dr. Robert N. Schaper, but later he became unconscious. Death came at 1:00 A. M.

Mr. Loose was born in Toronto, Canada, in 1887 and received his early training in the Avenue Road Presbyterian Church (now the Avenue Road Church of The Christian and Missionary Alliance). He was converted under the ministry of Dr. P. W. Philpott in Hamilton, and the Philpott Tabernacle supported him and Mrs. Loose throughout their missionary service. He received his training at Nyack Missionary College and went to Sierra Leone, Africa, in 1913.

A man who always took the initiative for the Lord, it was Mr. Loose who secured permission from the French Government for our Mission to enter their West African Territories with the gospel.

Mr. and Mrs. Loose were returning to Sierra Leone from furlough in 1917 when the great opportunity came. In order to avoid the submarine danger on the coast of England, they sailed via Bordeaux, France, and traveled on a French ship to Conakry. En route they became acquainted with Monsieur Newry, the chief of the agricultural department. When the question of entering French territory came up in their conversation Mr. Newry said he would do all he could to help and arranged an interview with the French officials. The interview proved satisfactory and permission was granted to our Mission to evangelize the territory with the proviso that force was not to be employed in seeking converts from other religions. When the report came to Dr. A. B. Simpson that the great Sudan was at last open it brought great joy and the infusion of new hope to our work. A man of less discernment might have failed to grasp the opportunity.

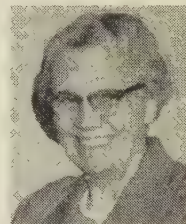
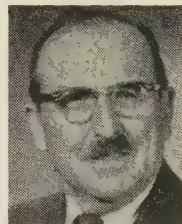
It was my privilege to travel with Mr. Loose overland in 1918 to Conakry

to interview the governor. He was an excellent companion.

After some years of pioneering at Siguiri, Mr. Loose became my assistant at Kankan. He was a very faithful servant of the Lord. One of the most important contributions he made was the organization of the school for girls at Baro, a ministry which grew out of the burden on the hearts of Mr. and Mrs. Loose for the African women. It meant a new day in many tribes as girls found it possible to escape the oppression of parents who were determined to marry them to heathen men. Instead, they became the wives of preachers and evangelists. Many African women will rise to call him blessed.

Mr. Loose was also an able student of the language and gave many fine songs to the church, a ministry which continued after his retreat. Their joy was made full when their son, Rev. Donald M. Loose, sailed for the Guinea in 1955 to work among the Tomas, where there has been almost continual revival. Their daughter, Helen, is the wife of Chaplain Hal D. Carruth and is with her husband in Germany. Another son, David, is with his mother in Sierra Madre.

Dr. Schaper officiated at the funeral service. Rev. W. V. Yaggy represented the Foreign Department and Rev. J. E. Davey and Rev. George Stoddard offered prayer. A number of missionaries and pastors were present.—ROBERT S. ROSEBERRY.



*Rev. and Mrs. G. W. Breaden*  
Beirut, Lebanon

*Rev. and Mrs. F. R. Whetzel and family, Indonesia*





## Arkansas Church Burns Mortgage

The Christian and Missionary Alliance church of Batesville, Ark., held a mortgage-burning ceremony on Sunday morning, January 31. The service, conducted by the pastor, Rev. David Carlson, marked the tenth anniversary of the church.

Mr. and Mrs. Carlson went to Batesville in October, 1948. Under their leadership the small congregation purchased a lot, built a church and held their first service in the church the last Sunday of January, 1950. At that time there were fifteen people in the congregation. Ten years later, at the burning of the mortgage, the audience numbered eighty-five.

Mr. Carlson is serving the Batesville church as pastor for the second time. He resigned in February, 1958, but the congregation called him to serve them again in mid 1959. In speaking of the growth of the church, he said, "We are now looking forward to a real moving of God's Spirit among both the saved and the unsaved."

## Chilean Speaks for Viet Nam

Mrs. H. J. Sutton, director of the missionary prayer fellowships of the Western Pennsylvania District, and Miss Fresia Ormeño, of Chile, South America, recently visited the prayer fellowships of the district on behalf of the pressing need in Viet Nam. For the ministry of the gospel in this strategic new nation, The Christian and Missionary Alliance needs \$250,000 to build an enlarged Bible school and to help with funds for establishing new churches in the larger cities.

The ladies held sixteen services during their tour. This included nine area rallies and Wednesday night and Sunday meetings. A report of the services stated, "Keen interest, loyal pastor-support, capacity attendance and joyful giving were evidenced everywhere. A revival spirit and fruitful altar services characterized all the meetings."

The report further stated that after the tour expenses (an honorarium for Miss Ormeño and mileage) were met, there was over \$500 received for the "Buildings for Building Faith" in Viet Nam.

## Dr. Tozer at Nyack

Dr. A. W. Tozer was the speaker for the annual spring services at Nyack Missionary College. The services were held February 7-14. Dr. Tozer was unable to arrive on the campus until the evening of February 8 and Rev. David Evans, Assistant to the Home Secretary of The Christian and Missionary Alliance, spoke Sunday morning and evening, February 7, and in the morning chapel service February 8.

Dr. Harold W. Boon, president of the college, with his faculty council, had requested Dr. Tozer to present messages on the attributes of God. Beginning Monday night Dr. Tozer spoke twice a day through the following Sun-

day. In his opening remarks he said, "I have twenty-two sermons on this subject. It's going to be hard to confine myself to eleven." Nevertheless "through the inadequacy of language," as he put it, he attempted to define the "undefinable." He repeatedly assured the audience of students and college friends that man cannot possibly understand all that God is; and then he made efforts to stretch minds through analogy, illustration and synonym to the point of some understanding. In his sermon on the self-sufficiency of God he said, "We need to think of God as being so elevated that we cannot get to Him. Then we look for a way to Him. And that's when we meet Christ."

Emphasizing a warm, personal and emotional relationship with God, at the close of each message Dr. Tozer asked, "Now what does this mean to me as a person?" Then he made personal applications of the truths about which he had spoken. One member of the faculty remarked, "This man makes you feel and know God."

The special services were preceded by a week of early morning faculty-student prayer meetings, and by a quiet but unusual Thursday night devotional period. Led by the assistant dean of men, John Becker, the Thursday night meeting, ordinarily held for a half hour following the evening meal, was in session for eight hours, finally being dismissed at two o'clock the next morning. A spirit of prayer and praise was evident throughout the meeting, as well as a moderate spirit of confession, as students prepared themselves for the week of meetings. Of this service Mr. Becker said, "I knew from the beginning that I was not in charge. God was there."

## Laymen Active in Santa Rosa Evangelistic Campaign

Members of the LCMA (Laymen's Crusade for Missionary Action) were given the reins recently by Rev. Linden Heath, of Santa Rosa, Calif., to plan an evangelistic campaign for this city of 35,000 persons. Called New Life Crusade, the meetings were held from January 24 through February 7 with Rev. Edward Jones, an evangelist in the South Pacific District, as speaker.

Pastor Heath appointed Major Willard Peterson, of the U. S. Marines, to head the crusade. Major Peterson and other laymen carried on a door-to-door visitation program for three Saturdays before the meetings opened, and visited over 10,000 homes, leaving an invitation to the services along with a gospel booklet in each home. The Friday evening before the opening meeting the laymen held a banquet for business and professional men. Fifty of those who attended were not church members. Speaker Bill Jones, of Los Angeles, gave a simple testimony of salvation. "For many," wrote Mr. Heath, "this was their first experience of hearing the true gospel of Jesus Christ."

(Continued on page 19)

## Letters

### About the Tithe

The letter in the February 10 issue, sent by a Western Canadian reader, raises anew the old question of whether those who are saved by grace are bound by the law in the matter of giving. It seems to me that if they are under the law in one matter, they are also under the law in all others.

I agree with your correspondent. He backs up his statements with Scripture. The pastor referred to by him does not adduce a jot or tittle of evidence from the Word to the effect that the storehouse of Malachi 3:10 is a local church, nor does he produce evidence that home and foreign missions must struggle along on "leavings" after all the other needs have been met. When someone tries to sell us a gold brick it behooves us to go to the Word of God and see "whether those things were so," as did the noble Bereans.

How much should a Christian give? And to whom? If those who were under the law were bound to give one-tenth, we who are under grace should come not a whit behind them; indeed, we should exceed them. Nevertheless, as your correspondent says, and Scripture backs him up, it is to be "not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9:7). And care should be exercised that the Lord's money goes into the hands of faithful stewards who will be at least as careful with the Lord's substance as they are with their own.—PAUL GEYMONAT, Ottawa, Ont.

God expects as much, if not more, from New Testament Christians as He did from His people of Old Testament times.

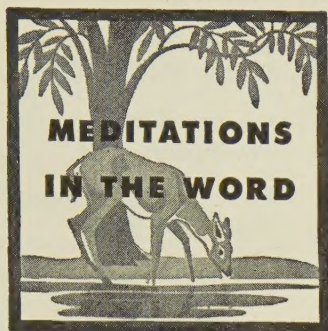
If all Christians would give as God has prospered them there would be no lack in the local church or on the foreign field. If everyone who claims to love the Lord were giving a tenth plus an offering there would be no lack.

As for each individual having control over how his tithe is to be spent—the tithe is not his to spend, it is the Lord's and should be brought into the Lord's house and turned over to the officers elected under divine guidance to take care of the Lord's business. The officers of the church are next to the needs—who knows better than they how the money should be applied? The Lord has given us a simple pattern to follow and if we would only follow it His work would not suffer.

We do have the opportunity to pledge certain amounts to regular needs as well as opportunities to give to special projects. If each church member scattered his tithe and offerings promiscuously how could the local church continue to exist and to assume its share of responsibility to carry the gospel to the ends of the earth? It is the obligation of every believer to give his gifts into the church where he receives his spiritual food.—MRS. RUTH S. METZGAR, Cuyahoga Falls, Ohio.

• More next issue.—EDITOR.





Edited by EDITH M. BEYERLE

## Sunday

1 PETER 1:1-9 (verse 7).

We really possess nothing but that which has become a part of our being. Outward conditions and circumstances will all pass away, but the experience that God burns into us will be a part of our life forevermore. Therefore trial is precious because it makes Christ real to us and fixes the spiritual character which the Holy Ghost imparts. Remember, suffering one, that your trial is very precious to Him. He will not suffer it to go too far or last too long.—A. B. SIMPSON.

## Monday

ACTS 17:22-34 (verse 27).

May we feel after Thee, still calling out in the darkness; as children waking in the night call "Father," so may we call out for God. And at times, even if we do not hear Thy voice, may there be the form of a hand resting upon us, and that shall be enough. For we shall take hold of it, though it be in the dark, and it shall guide us to the growing light. For the day shall come, and the release and triumph.—HENRY WARD BEECHER.

## Tuesday

EXODUS 3:1-12 (verse 12a).

God deals very gently with conscious weakness. . . . Moses' estimate of himself is quite correct, and it is the condition of his obtaining God's help. If he had been self-confident he would have had no longing for, and no promise of, God's presence. In all our little tasks we may have the same assurance, and whenever we feel that they are too great for us the strength of that promise may be ours. God sends no man on errands which He does not give him power to do.—ALEXANDER MACLAREN.

## Wednesday

PHILIPPIANS 3:1-14 (verse 14).

*Oh, trifle not with life—'tis but an hour;  
Redeem its every moment, day by day,  
Press forward to the front!  
Live for the future life; watch, watch  
and pray;  
Remember, child of time,  
Thou art immortal! fling not heaven  
away.*  
—HORATIUS BONAR.

## Thursday

JAMES 1:1-17 (verse 17).

God's love gives in such a way that it flows from a Father's heart, the wellspring of all good. The heart of the giver makes the gift dear and precious. As among ourselves we say of even a trifling gift, "It comes from a hand we love," and look not so much at the gift as at the heart.—LUTHER.

## Friday

1 KINGS 17:1-16 (verse 7).

"The brook dried up." Elijah was suffering the answer to his own prayers. When a child of God is wholehearted regarding his interest in and prayer for the glory of God to be manifested in judgment upon sin, he must be prepared to suffer. Thus is his consecration tested. The human tendency is to draw back and not pray too earnestly for God to take a hand in human affairs lest His decree of justice strike too near home! But if one is true to God and His interests, the dried-up brook will be replaced by a "widow woman."—PAMELL.

## Saturday

ROMANS 15:1-13 (verse 13).

Time is an element for cream rising to the top of a pitcher of milk. There must be a period of waiting for the cream to emerge to the top. Until the will of God is definitely known, we can commit the situation to Him and await with confidence His divine illumination. If we are to understand the will of God we must take plenty of time in the secret place of prayer.—THE HERALD.

## Sunday

COLOSSIANS 3:16-4:6 (verse 4:6).

How blessed is a wholesome tongue! . . . As you meet people in business or on the street have a kind and cheering word. Have it for the clerk in your employ who is toiling hard and wondering if it will be noticed and appreciated. How it will oil the machinery just to speak a little word of encouragement and approval! As you go along the path of life just lift the little burdens, take the little stumbling blocks out of the way and scatter kindness as you go.—A. B. SIMPSON.

## Monday

MATTHEW 6:8-15 (verse 10).

To appropriate nothing to ourselves, either of God's grace or glory, but to refer it all to Him; to yield up everything to Him with a cheerful and delighted heart the moment He asks for it, and to be so absolutely content with His will as to be able to confine our petitions to the simple prayer, "Thy will be done," which in truth contains all prayer—this is, indeed, great perfection.—JAMES W. METCALFE.

## Tuesday

HEBREWS 12:1-15 (verse 1a).

Let us rise into blest assurance that everywhere and forever we are enfolded, penetrated, guarded, guided, kept by the

power of the Father and Friend, who can never forsake us; and that all spirits who have begun to seek, know, love and serve the All-perfect One on earth shall be reunited in a celestial home, and be welcomed together into the freedom of the universe and the perpetual light of His presence.—W. E. CHANNING.

## Wednesday

PSALM 78:52-55, 70-72 (verse 53a).

*I do not ask, O Lord, that Thou shouldst  
shed  
Full radiance here;  
Give but a ray of peace, that I may tread  
Without a fear.  
I do not ask my cross to understand,  
My way to see:  
Better in darkness just to feel Thy hand  
And follow Thee.  
Joy is like restless day, but peace divine  
Like quiet night;  
Lead me, O Lord, till perfect day shall  
shine  
Through peace to light.*  
—ADELAIDE A. PROCTER.

## Thursday

1 JOHN 1 (verse 7a).

There is no condemnation where there is no light. As long as you can honestly say that you are not sure of the Lord's mind in a matter it is better to defer any action. Remember Josh Billings' advice: "When you don't know what to do, don't do it." But be careful not to wait after you know the right path. Condemnation begins the moment there is sufficient light to act. Hesitation after one knows God's will is disobedience.—G. P. PARDINGTON.

## Friday

JUDGES 17:1-6 (verse 4).

What a strange mixture this man Micah was! His was a down-up-down life to be sure. His theft must be reckoned as being on the downgrade; his confession and restoration of the stolen goods on the upward slant. But alas, he capitulated when the stolen-restored silver was presented to him in the form of an idol. Micah loved "silver," which may have been why he allowed his mother to spend hers in order to spare his in the "founding" process! Human nature!—PAMELL.

## Saturday

MARK 9:1-13 (verse 8).

Thou camest to me, O Lord—Thou of the burning purity, Thou of the spotless spirit! Thou camest to me when human friend forsook, when earthly comrade crept away. . . . Thou camest . . . through fire and flood, through storm and stress, through mist and mire, through desert and death! Thou camest to my cloud on the transfiguration mount! All others vanished when they saw my cloud—Moses, Elias, Peter, James, John; I "saw no man . . . save Jesus only"! Henceforth in all this mountain I will build no tabernacle but to Thee!—GEORGE MATHE-SON.

• *Pray for the ministry of THE ALLIANCE WITNESS.*

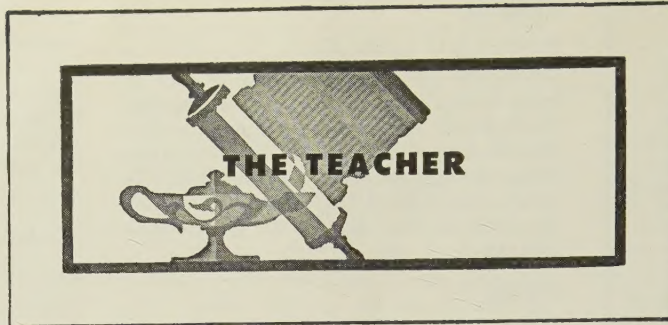


March 13, 1960

LESSON TEXT—  
Acts 26:1, 19-32

GOLDEN TEXT—  
2 Timothy 1:7

DEVOTIONAL READING—  
Matthew 10:16-25



By Harold J. Sutton

March 20, 1960

LESSON TEXT—Acts 27:1,  
21-26; 28:1, 2, 11-14

GOLDEN TEXT—  
Philippians 4:13

DEVOTIONAL READING—  
Psalm 107:23-32

## Before Governors and Kings

At the hearing before Festus, Paul, as was his right as a Roman citizen, formally pronounced his appeal to Caesar. To this Festus agreed and the apostle was remanded to custody. When Agrippa and Bernice visited Festus in Caesarea an interview was arranged.

### I. THE SETTING (Acts 25:23).

Chaper 25 provides the immediate context and must be read carefully for background. The occasion was (1) *Holiday in character*. What great pomp and precaution to interview one chained and aged prisoner! Here was a typical extravaganza of the times, and into this carnival atmosphere the manacled missionary was led. (2) *Hollow in cause*. Justice and its ends were not the objective. Rather was it to satiate the curiosity of a jaded and thrill-seeking court. Royalty would be amused and the court entertained. (3) *Harmful in consequences*. "When they were gone aside, they talked" (v. 31). Refusing the possible good, evil became the more entrenched. Failure to give hospitality to spiritual privilege and opportunity means to reject the same. Not to say yes is to say no.

### II. THE SERMON (Acts 26:2-29).

(1) *Content*. Historical in background, Christ-honoring in objective, evangelical in nature, doctrinal in substance, inspirational in delivery, personal in experience and evangelistic in appeal—it reveals the preacher-apostle at his best and gospel preaching at its finest. (2) *Conversion*. Paul labeled it a personal, transforming, rightabout-face encounter with Jesus, the Lord. (3) *Commission*. "Rise" (v. 16). Here is *victory*. All of redeeming omnipotence is packed into this one-syllable word. "Stand." This is *mastery*. The victory that can "rise" passes to the mastery that "stands." "Witness . . . open . . . turn" (vv. 16-18). Thus came the *ministry* wherein sacred and saving truths were declared. (4) *Compliance*. "I was not disobedient . . . I continue . . . witnessing" (vv. 19, 22). No gaps as to time, no bypassing some for others, no withholding of essential truth. All the time, everybody, all the truth, "having . . . obtained help of God." (5) *Conviction*. "Festus . . . Agrippa" (vv. 24, 28). The holiday became an evangelistic service and the carnival was the scene of a visitation from another world. When the preacher is faithful to his ministry the Spirit has a chance to be faithful to souls. (6) *Compassion*. "Such as I am, except these bonds" (v. 29). How gracious and winsome was Paul; he desired everything for his hearers except the chains. (7) *Conclusion*. They "rose up, and . . . were gone aside" (vv. 30, 31). Nothing happened. How disappointing! Their best chance for heaven came and went; they missed it.

### III. SEQUEL.

How did these miss the way? It was neither for want of clarity of truth nor ability to perceive nor the convicting power of God. We see (1) *Illumination without action*; (2) *conviction without renewal*; (3) *acknowledgment without amendment*.

A high and holy opportunity was theirs, but it was lost even before it was presented. May we be warned lest a like fate be ours.

## Paul's Voyage to Rome

Our lesson continues the journey of Paul to Rome. Contrary to the apostle's advice (v. 9) a more desirable haven was sought with the results recorded in the text.

I. *The south winds of life do not always fulfill their softly spoken promises* (Acts 27:13).

"When the south wind blew softly, supposing . . . they sailed . . . But . . . there arose . . . a tempestuous wind . . . the ship was caught, and . . . driven . . . and . . . exceedingly tossed" (vv. 13-18). Many an earthly Eden is lost and many a Canaan of promise becomes the possession of others because men are deceived by appearances.

II. *There are times when the powers of men are not sufficient to cope with life's circumstances* (Acts 27:20).

"All hope that we should be saved was . . . taken away." Man cannot go it alone. Sooner or later the unrenewed find that life is just too much for them. Unassisted humanity is wholly and totally inadequate for the emergencies of life.

III. *The uncommon circumstances of life reveal the uncommon man* (Acts 27:21).

"Paul stood forth in the midst of them." Why not the centurion? or the captain? or one of the crew? Why Paul? For the simple reason that he was the most farsighted, clear-headed and largehearted man among them. Emergencies, like water, find a level. Inequality of resources brought the resourceful man to the fore.

IV. *The presence of a God-fearing man was the most valuable asset on board the ship* (Acts 27:24).

Passengers and crew would without exception owe their lives to the apostle before the voyage was over. Learn never to underestimate the God-fearing man. He who began the journey as a captive emerged the saviour of others. Observe that Christianity and weakness—or witlessness—are not the same.

V. *He who is mastered by Christ is master of life's circumstances, and as such is recognized by men* (Acts 27:31, 36).

Paul stands out in bold relief. In verse 34 he prompted others to *courage*; in verse 36 he provoked them to *cheer*. Courage and cheer, what a combination! Only the man mastered by Christ will do here. Mastery of circumstances presents no problem to such. Mastery by Christ spells self-mastery and life-mastery.

VI. *The man mastered by Christ introduces a new dimension to men in the uncommon circumstances of life* (Acts 27:23-25).

(1) *Revelation*. "This night the angel of God." (2) *Consecration*. "Whose I am, and whom I serve." (3) *Declaration*. "Thou must be brought. . . . God hath given thee all." (4) *Anticipation*. "I believe God . . . it shall be."

VII. *The safety of all was dependent upon compliance with the God-given directions* (Acts 27:31).

Salvation and abiding were sides of a coin. Where are they not? The word is "Except these abide . . . ye cannot be saved."



## THE ALLIANCE FAMILY

(Continued from page 16)

The laymen also sponsored and subsidized a youth banquet for ninety high school and college age young people. In addition, they began a prayer meeting for business and professional men in one of the downtown offices. They are planning to continue the prayer meeting.

Said Mr. Heath: "This city has never been so well covered with the message of Christ. We praise God for the laymen in our church who have done and are doing a tremendous job for revival and evangelism."

### A Place of Service for You?

There are several openings, both immediate and prospective, in the headquarters, district and school offices of The Christian and Missionary Alliance.

If you possess secretarial or clerical skills which you would like to dedicate to the work of spreading the gospel to the whole world, you are invited to file your application. Write to:

THE CHRISTIAN AND MISSIONARY  
ALLIANCE

Attention: Home Department

260 W. 44th St., New York 36, N. Y.

## Missionary Treasury

January 1960

General Fund ..... \$281,254.78  
Missionary Specials ..... 45,181.02

Our income for January, as reported above, was \$42,000 short of the \$323,000 needed monthly for our budgetary requirements. The continued faithful giving of our friends is appreciated. If we are to carry on our God-given program, we must wipe out the deficit that we have already incurred in January because of insufficient income.

Gifts for the month of January were covered by our receipt Nos. 18893-20401 and 1473-1603. If you failed to receive a receipt for your contribution, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd St., New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

"Buildings for Building Faith"—Viet Nam

Total as of January 31, 1960 \$73,962.40

*Bernard S. King*  
Treasurer.

### Pastoral Changes

Rev. Glenn V. Tingley, Evangelist, Northeastern District.

Rev. Raymond O. Aikens, Neighborhood Church, Albuquerque, N. M.

Rev. W. R. Goetz, Youth and Sunday School Secretary, Western Canadian District.

Ernest Reiger, Shaunavon, Sask.

Rev. Clifford Lien, Canby, Ore.

Rev. L. R. Collins, Home Missionary, Central Point, Ore.

Rev. Wayne Carr, Salem, Ore.

Rev. Floyd H. Pollock, Grants Pass, Ore.

Rev. Wesley Glass, Shinglehouse, Pa.

Rev. L. R. Berge, Swanville, Minn.

Rev. Earl M. Swanson, Youth and Sunday School Secretary, Central District.

Rev. C. V. Freeman, Oshawa, Ont.

James Frost, Thorold, Ont.

Rev. Dahl Seekinger, Chatham, Ont.

Miss Jean Heidman, Quebec City, Que.

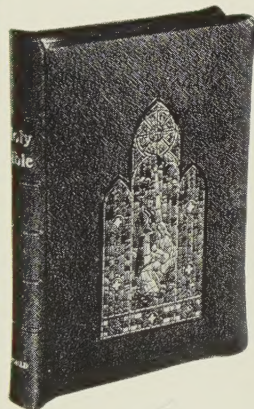
### Scripture Text Calendars Usable

Outdated Scripture text calendars are used by several missionary groups to make picture story albums for use on the mission fields. Your old copies may be sent to Mrs. Henry T. Roe, 104 Leroy St., Binghamton, N. Y. They will be used for this purpose.

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*Delegates to Latin American Conference. FRONT ROW: Lupercio Taba, Juan Espinosa, G. S. Constance, Humberto Garrido, L. L. King, F. de Jesus, Ismael Higuera, Miguel Gines. MIDDLE ROW: Merle Shuyter, Guillermo Rosales, Eliecer Gongora, Jorge Bernardine, Ralph Emery, Carlos Islas. BACK ROW: Myron Voth, Luis D. Bruchez, R. M. Searing, Sr., German Ayusa, R. W. Perry, James Woehr.*

## Eastern Churches Set the Pace

DELEGATES to the Latin American Conference for Christian and Missionary Alliance churches (January 13-20 in Huánuco, Peru) were startled at what they heard. Long accustomed to regarding the Orient as slow, they were having to rethink their own position. Compared to churches in Asia it began to appear that only in exceptional instances had they made a good beginning toward the indigenous standard.

In glowing terms the guest speaker from Southeast Asia, Rev. Florentino de Jesús, described the transformation in the Philippine churches that had resulted from their assuming rightful responsibilities.

The Southeast Asia C. & M. A. Conferences in Bangkok (1955) and Saigon (1958), had made a tremendous contribution to understanding in that region. Missionaries and national Christians who had previously thought that the churches were too weak for full-scale self-support and self-government saw the fallacy of their view. The fruit of those conferences has been a greater power of self-propagation. The churches are realizing that in Christ, their divine Head, is their sufficiency. One delegate in Huánuco was so impressed with the reports from Southeast Asia he exclaimed, "We've been like Rip van Winkle. It's time we woke up."

Churches in Argentina are awake already. They have sent their own missionaries to Brazil and along the borders of Uruguay in what is known as the tri-republic area. The missionary vision is strong and young workers are eagerly offering themselves for service in the new field.

With the churches and missionaries ridding themselves of the old patronage relationship, the possibilities for coöperation are beyond calculation. Many more laborers are needed than either the Church or Mission can at present supply. "Pray ye . . . the Lord of the harvest. . . ."

### THE CHRISTIAN AND MISSIONARY ALLIANCE

260 West 44th St., New York 36, N. Y.      61 Glenvale Blvd., Toronto 17, Canada